



# **CHRISTIAN SOCIAL WELFARE**

**Finding Homes for Children**

**Alfred V. Taylor**

**Relating Minority Groups to the Community**

**Louisa R. Shotwell**

**OCTOBER**

**1954**

# CHRISTIAN SOCIAL WELFARE

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# Finding Homes For Children

ALFRED V. TAYLOR

*Director of Public Information,  
Federation of Protestant Welfare Agencies, Inc.*

THE EMOTIONAL DAMAGE caused when small children are deprived of a home life with their own parents is well known. Yet thousands of boys and girls throughout the country, made homeless by a variety of misfortunes, have to await too long—or never get—the kinds of living arrangements that approach being a substitute for parental care. Each day that they remain in surroundings lacking in the kind of individualized and affectionate care they need, means less chance to grow up healthily and happily.

Annually in New York City it falls to the child care agencies affiliated with the Federation of Protestant Welfare Agencies to provide care for a new group of several hundred Protestant boys and girls. The children are separated from their homes for many reasons such as the inability of parents to hold their families together because of mental or physical illness, divorce, serious parent-child problems, neglect, delinquency, and other tragedy. Few are eligible for adoption; they go back to their own homes after a few months or years when the family situations improve.

The best plan yet devised for a large number of these youngsters, especially those under six, is care by “substitute” families in boarding homes. Others, particularly teenagers, need group care in children’s institutions. A foster mother and father can give one or more children individual, consistent, and affectionate care, a family life, a school, a church, and a neighborhood for living and playing like other children. Arrangements can be worked out for their own parents to keep in close touch with the children when it is appropriate.

Boarding home programs have been expanded in recent years. Of the children in the foster care of agencies affiliated with our Federation today, about 2,400 are in institutions and 2,500 in boarding homes. This trend has brought with it the necessity to find a large number of qualified foster parents, particularly for Negro boys and girls of all ages who comprise a high percent of the Protestant children who wait for homes each year.

Foster home agencies for many years have been successful in finding foster parents who can give excellent care for many kinds



of children, but three years ago F.P.W.A. recognized that the shortage of homes was becoming acute and that a more intensive home-finding program would have to be developed. To find new homes quickly and in volume seemed to require new methods, the use of mass media, and a community-wide effort to supplement the home-finding efforts of individual agencies. In 1951 we launched such a program to serve twelve affiliated agencies. The purpose was not only to increase the number of applications to board children but also to test various methods of doing so.

Since then more than six thousand prospective foster parents have made inquiries as a result of various methods used. When people telephone, write, or visit the Federation they are referred to agencies for further study and formal application if they meet basic requirements such as those related to religion, age, health, geographical location, nearness to a school and church, and income. The project, accompanied by more intensive home-finding by the agencies, has helped overcome the shortage of homes, but it has shown that there is no one easy or inexpensive way to accomplish this.

A balanced public information program has been developed. Helping formulate it are advisory committees of agency representatives and others interested in the problem. In one locality, chosen for concentration, a committee of citizens was organized to augment the program. Face-to-face work in the community by volunteers and staff members has been supported broadly by the use of mass media described below. More than one publicity method has been used at the same time to make a strong impact on potential foster parents throughout the city.

*Posters:* About 5,500 posters have been displayed each year—on subways, buses, commuter trains, and in key spots such as churches, business concerns, and store windows in selected neighborhoods. With space donated and some distribution by volunteers, the posters have proved effective and economical, reaching a large audience. A new poster has been designed each year with photographs of children and a simple, direct message. The prominent portrayal of a Negro child on each poster has helped increase urgently needed Negro applicants.

*Newspapers:* News stories, features, editorials, and photographs of children with captions appealing for homes also proved effective. Here there was opportunity for more detailed interpretation about the amount of board paid and the requirements. Negro newspapers have given outstanding cooperation.

*Radio and Television:* Spot announcements have been carried by most of the local radio and television stations for a period of months each year. The television spot announcements were accompanied by a picture similar to the posters. Also, committee members, staff workers, and foster parents have appeared on interview programs.

*Direct Mail:* Several thousand families have been reached by a series of two or three letters addressed by name and enclosing leaflets. They were asked to telephone for further information and to tell their friends and neighbors about the need. A market researcher donated a list of selected Negro families of certain income levels; and business leaders, community centers, unions, and churches supplied names.

*Speakers:* Volunteer speakers were given an orientation course and were then made available to clubs, organizations, and churches. They were supplied with leaflets and forms to distribute.

Mass approaches to home-finding like the above face the difficulty that a large number of people asking to board children are not eligible for a variety of reasons. Thus the project was challenged to find ways to be more selective in the audience reached. Direct mail, although more expensive than some other methods, had the advantage of being selective. For example, letters were sent primarily to Negro families known to live in good neighborhoods for children.

The cooperation of the churches proved one of the keys to a successful campaign. A strong motivation of many foster parents is religious as well as a love for children. Ministers have made announcements from the pulpit, placed our posters on church bulletin boards, distributed leaflets, scheduled speakers, and helped compile lists of prospects. Easter and Palm Sunday have been used as occasions for honoring foster parents, and meetings have been held in churches.

Space has not allowed full explanations of our home-finding program and how it relates to other complex child-care services and needs. We would welcome inquiries about it. Parts of our program, if adapted to local needs and resources of other communities, may prove valuable. We are continuing to explore and develop better home-finding methods. Within budgetary limitations we are doing our utmost to make sure that our children will not be, in the words of Wordsworth, "Homeless near a thousand homes."

# Relating Minority Groups To the Community

LOUISA R. SHOTWELL

*Associate Executive Secretary,  
Division of Home Missions, National Council of Churches*

"WE DON'T SPEAK Italian very much any more, but we still love spaghetti!" In Atlantic City last May eleventh, Dr. Paul L. Warnshuis, Presbyterian secretary for Spanish work in the Southwest, cited this remark of an Italian pastor as a kind of capsule commentary on what happens when two cultures meet. As panel chairman at the Church Conference of Social Work, Dr. Warnshuis was guiding a discussion on "The Role of Church Social Work in Relating Minority Groups to the Community."

The in-coming minority learns the language of the majority as a practical necessity in order to avail itself of the goods and services of the community, but its folk-culture sticks. And this is good; the newcomer retains his personal identity and dignity, and the positive values of his native culture enrich the life of the community.

Is "acculturation" a happier word than "integration" for the process by which members of a minority group come to feel at home in a new world? Meryl Ruoss, research director of the New York City Protestant Council, believes it is!

"Integration" has come to have a cluster of characteristics connoting the old concept of the melting pot, where we mix everybody up and turn them all out in the same mold. 'Acculturation' refers rather to a sharing of cultural contributions, and it is a much sounder process. Maybe everybody on the panel doesn't agree that we should try to get a new word into circulation; on the other hand, changing words may help to dispel the old idea that in order to put down roots in a new place, a member of a minority group has to lose his identity."

Author of a 1953 study of Puerto Ricans and their mainland church relationships, especially in New York City, Mr. Ruoss emphasized the importance of understanding Puerto Rican reaction to the new atmosphere of cultural freedom they find in the United States.

"I'm not speaking of political freedom; there is a high degree of that on the island. I'm referring rather to social freedom like



job possibilities and educational opportunities. The Puerto Rican people want to accept these and still be free to retain such characteristic values inherent in their culture as their native music and their love for color."

In contrast to this atmosphere of freedom, there is on the other hand one restriction the Puerto Ricans find here that is almost non-existent on the island, and that is discrimination. "It's the first thing that slaps them in the face when they come to the mainland. And our churches are just as guilty as anybody.

"It's true that some aspects of the adjustment process are being handled by the Puerto Rican government itself. This is the first time in the history of United States immigration that the government from which the migration originates has given direct assistance in terms of information about employment opportunities, housing, and social service. Our Protestant resources are generally pretty limited, so let's not start a medical clinic ourselves when we could go to City Hall and needle the Health Department into setting one up in one of our own churches. But we must be willing to open our doors and let them in! There is a state child-care clinic going begging right now in an area of large Puerto Rican concentration in Manhattan—because none of the six big churches there with facilities to house it will take it in."

To illustrate how, with another group, the church has led the way, Grace Gates, Maryland social worker and program director for the Maryland-Delaware Migrant Committee and the National Council of Churches, picked up from the panel title the word "relating."

"With our Negro agricultural migrant workers we have to go on the premise that they will come to us in a large group, stay just long enough to do a job, and then move on. We work to *relate* them to the community while they are there. They are not residents; there are few laws that protect them. Their difficulties depend on the attitude of the local community and the degree to which health, welfare, and educational services are available to them. In this case it has been not the government but the church that has paved the way. Where our migrant ministry operates, the program calls for several steps to be taken before the migrants come into the area.

"Ministers and their congregations are notified that two or three or six or eight hundred people will soon be on the town and in need of spiritual and social assistance. The local newspaper is interviewed; a good editor will see news value in the

arrival of these people and why they are coming. We make contact with public health authorities well in advance, so that they can plan staff vacations in order to cover the period when the migrants are here with child-immunization and pre-natal clinic programs. We talk with the police department to be sure that they understand the special hardships of the migrants and don't just land them in jail the first time something happens. We notify the schools of the probable number of children who will be coming in. Where there is somebody on hand to do a thorough job like this, it avoids a lot of heartache and a lot of disturbance in the community."

In contrast to the agricultural migrants, who are forced to be mobile to find jobs and whose special problems are inherent in their very mobility, freedom of movement has for displaced persons from Europe a positive value. Miss Harriet Newhall, speaking from her experience as a member of the staff of Church World Service, raised this point against the background of forced labor, of involuntary transportation from country to country, of concentration camps that so many European newcomers have experienced. Here in the United States, if they find difficulty in job or social adjustment in one community, they are free to move to another, and often they do. This causes distress to their sponsors, who may not comprehend what free mobility means to them.

"The presence in the community of a group of fellow-countrymen with whom they can make an intermediate adjustment before establishing firm relationships with the larger community becomes an important factor. In Church World Service, we had a saying that all Serbs ended up in Chicago, and they almost literally did. No matter where they were, you could expect that within a month they would be in Chicago, because they were so happy with their own group. Now the second generation is moving out into other communities, but they had to have this bridge to get through to the new culture.

"As for the role of the church, in numerous instances we have been able to say to a council of churches and to a sponsor: 'Look! Why don't you two get together!' I think in particular of the case of a Ukrainian family in a southern state who got into serious difficulty largely through mutual lack of understanding between themselves and the sponsor. The sponsor appealed to us to relocate the family in New York City—or to arrange for deportation. We wrote to both the sponsor and to the state council of churches with the result that the latter arranged for a job



opportunity for the family in another part of the state. The family kept their residence rights, and a great deal of unhappiness was averted."

With European newcomers, Mexicans, and Puerto Ricans, the language problem looms large. Traditional language classes given in terms of phrases for qualifying for naturalization papers are functionally not geared to the immediate needs of today's newcomers, certainly not of Puerto Ricans, who have been citizens since 1917. Successful English teaching programs make it easy to buy groceries, to deal with a landlord, to get and hold a job. Though bi-lingual teachers have an advantage, knowledge of the alien tongue is not essential to successful teaching. This points the way to a function that volunteers in churches can well perform.

Mrs. Muriel Webb of the Department of Christian Social Relations of the Episcopal Church called attention to two advantages shared by churches with respect to service to the groups in question. "In the case of many Europeans, of Mexicans, and of the Negro migrant, the church is the strongest tie with their past. In fostering a sense of security, this carry-over from their own past environment offers a natural foundation on which to build. Furthermore, the church is a social group; when people come into it, they are automatically—we hope—not alone and strangers; it can be the beginning of some sense of identification with one group in the community."

The issue of the segregated church with a native pastor versus the ministry to newcomers by existing English-speaking churches is a point where denominational policies differ. Here no one challenged Mrs. Webb's climactic statement: "Recently we had a conference in the Episcopal Church on Puerto Ricans, and spent a whole afternoon discussing segregation in existing parishes. We came up with the amazing conclusion that you can't say that either segregation or integration is effective. This makes me believe that the essence of our whole discussion comes to this: We are dealing with individuals and groups of individuals, and what we do must be a case-by-case decision. We must build program on the basis of known facts in every instance, and our program will be effective only to the degree that we use the members of the particular group as participants in the planning. We must not plan for but with them. Maybe that will help ultimately."

## DENOMINATIONAL NEWS

### ***New Department of Homes and Hospitals***

American Baptists sponsor fifty homes and hospitals. Last year Baptist homes cared for 800 children and 1,500 older people, while the hospitals ministered to some 27,000 patients. Property valued at \$16,000,000, endowments of \$7,000,000, and budget expenditures of \$7,200,000 are involved.

Heretofore these institutions have been locally sponsored, with little or no relationship to one another, and with only a nominal relationship to the American Baptist Convention itself. This year, however, American Baptists have approved the creation of a "Department of Homes and Hospitals" (within the organization of the American Baptist Home Mission Society) to give leadership and direction to this work. The Rev. Osgoode H. McDonald comes from a twenty-two year pastorate in Rochester, New York, to the secretaryship of this new department.

### ***National Benevolent Association of the Christian Church***

Over three hundred former residents of the Juliette Fowler Children's Home in Dallas, Texas, returned last July to celebrate the Home's Golden Anniversary. A Juliette Fowler Home Alumnae Association was organized.

The National Benevolent Association of the Christian Church is completing its sixty-seventh year of service to needy children and the aging through its seven Benevolent Homes for children and eight Benevolent Homes for aged men and women. During the past year 1,382 needy persons were served, 867 children, 477 aged men and women, and 38 mothers found aid in a crisis of their lives. One hundred and forty-one approved aged applicants are waiting as these homes operate to capacity.

### ***New Services for Children***

The Division of Welfare Agencies, Presbyterian Church, U.S.A., reports, "Exciting is the limited but effective entrance of Presbyterian church-related child-care agencies into other fields beyond the classic area of long-term care in a children's home. While the large majority of children served are still those who are resident in children's homes, a few of the institutions are working in the areas of temporary care, short-term care in preparation for foster home placement, and care for disturbed or problem children." The 1953 report, containing recommendations and directory, may be secured by writing John Park Lee, director, Witherspoon Building, Philadelphia 7, Pa.

### **Lutheran Social Work Education**

An institute on social work education has been announced as part of the Midwest Lutheran Welfare Conference, Oct. 21-23 at Sioux Falls, South Dakota. Harold J. Belgum, regional committee chairman, announces: "Eighteen Lutheran colleges have been invited to send faculty members to the institute on social work education." The planning committee believes "that the institute will provide an opportunity for these faculty members to learn what is the most useful undergraduate curriculum content for students planning to enter a graduate school of social work or intending to enter the field directly." Dr. Ernest F. Witte, executive director, Council on Social Work Education, has been invited to participate in the institute.

### **American Baptist Resolutions**

*Homes for the Aged, Foster Homes for Needy Children, and Social Security* are three social welfare resolutions among many others adopted by the American Baptist Convention in Minneapolis, Minn., May 28, 1954. For copies of the resolutions and a study and action guide, write Donald B. Cloward, 152 Madison Avenue, New York 16, N. Y.

### **Detroit Church Youth Service**

Church Youth Service, formerly the Protestant Big Brother and Big Sister Service under the Episcopal City Mission Society, is now a department of the Detroit Council of Churches. Three hundred children are accepted for counseling each year.

*October, 1954*

### **Orthodox Youth Leaders**

Youth leaders representing six branches of the Eastern Orthodox communion—Greek, Russian, Roumanian, Serbian, Syrian, and Ukrainian—have formed a council to carry out a fourfold program of activities. The aims outlined call for work toward recognition of the Eastern Orthodox faith as the fourth major faith in America; organization of Orthodox youth in colleges and universities; an expanded program of Sunday School education; and coordination of the work of Orthodox chaplains in the Armed Forces.

### **A Methodist Message**

"A Message on Vital Issues," adopted May 7, 1954, by the Board of Social and Economic Relations of the Methodist Church, is now available in leaflet form. The "Message" discusses such topics as *The Responsible Society in a World Perspective, Racial and Ethnic Tensions, The Christian in his Vocation, and Communism and Civil Liberties*. Single copies of the leaflet may be secured free (special quantity prices) by writing A. Dudley Ward, 740 Rush Street, Chicago 11, Illinois.

### **Clinical Training in Pastoral Care**

The Lutheran Church—Missouri Synod has announced its first fully accredited course in Clinical Training in Pastoral Care, seminary based but operated in a clinical setting. The course will meet standards adopted by the National Conference of Clinical Training (1953) and the chaplaincy standards of the American Protestant Hospital Association.



# TRENDS AND DEVELOPMENTS

## ***Council on Social Work Education***

The Council on Social Work Education paid tribute in its June publication to twenty-nine agencies "which, by their membership in the Council, have demonstrated their understanding of the value of professional education and their responsibility to support a common effort to improve and extend education for social work." The National Council of Churches, through its Department of Social Welfare, participates in this joint program for the advancement of social work education and shares in the support of the organization. The National Lutheran Council and the National Council, Protestant Episcopal Church, are also constituent members of the Council on Social Work Education. The annual program meeting of the Council will be January 26-29, 1955, at the Palmer House in Chicago, Illinois.

## ***National Committee on the Aging***

Standards of care for older people in institutions were discussed at three regional conferences held this spring and sponsored by the National Committee on the Aging. Representatives from ten north-eastern states met in Washington, D. C., in February, from eleven southern states in New Orleans in April, and thirteen midwestern states in St. Louis in May.

Four questions were discussed in workshop groups: the legal basis for a good standard-setting

program; effective methods of consultation, inspection, and education in establishing and maintaining standards; principles of good institutional care; and responsibilities of public and voluntary groups in improving institutional care.

A report of the three conferences will be available early this fall through the National Social Welfare Assembly, 345 E. 46 St., New York 17, N. Y.

## ***Different Kinds of Giving***

"Few . . . givers have thought about the various levels of giving and their respective values," said F. Emerson Andrews, director, Studies in Philanthropy, Russell Sage Foundation, in speaking at the National Conference of Social Work in Atlantic City last May. "We may help people in trouble (give for relief). Or we may help people out of trouble (cure, rehabilitation). Or we may help people to avoid trouble (prevention). This last includes searching out the ultimate causes of personal and social catastrophe and building resistance to these disasters by making men more healthful, able, and creative.

"Much of the giving of the past was for relief, and motivated chiefly by pity. Now . . . government is taking care of most elementary needs. Voluntary welfare can move on to building the fence of prevention at the top of the dangerous cliff instead of merely running the ambulance at its base."



## COUNCIL NEWS

### *Richmond Inter-Faith Council*

Church women have organized in Richmond, Virginia, an Inter-Faith Council as part of the Richmond Area Community Council. Their purpose is "to study the health, welfare, and recreational needs of the Richmond community, to discuss these needs and suggest appropriate action to church groups; and to interpret the social problems of the community to the churches, to the end that church groups and social agencies both public and private may coordinate their efforts in the war against crime, poverty, and disease."

### *Supreme Court Decision Backed by Southern Church Women*

"We accept with humility the Supreme Court decision (on segregation in public schools) as supporting the broad Christian principle of the dignity and worth of human personality and affording the opportunity of translating into reality Christian and democratic ideals." So stated the United Church Women in a release, "We Press Toward the Goal," following a meeting in Atlanta, June 21.

### *Charter Members' Directory*

The eighteen page directory of Christian Social Welfare Associates' charter members may be secured (\$.25) from 297 Fourth Ave., New York 10, N. Y.

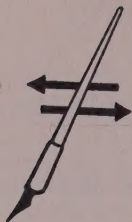
### *Church World Service Announces New Social Worker*

Miss Helen McKay Day, social worker and specialist in the field of child and immigrant welfare, has been appointed to the staff of Church World Service. Miss Day, a graduate of the New York School of Social Work, will direct the church cooperative program which provides for the placement with American families of children coming from war-torn countries under the provisions of the 1953 Refugee Relief Act.

### *Local Councils—Staff Changes*

The local councils of churches announce several changes in their departments of social welfare.

Gilbert T. Hunter, former director of the Department of Social Service of the Greater Hartford Council of Churches, is the new director of the Department of Social Service in Indianapolis. Grover Hartman, formerly of the Church Federation of Indianapolis, has become executive director of the Council of Churches of St. Joseph County, South Bend, Indiana. Herbert T. Miller, formerly of the Protestant Council of the City of New York, is the new director of the social work department of the Cleveland Church Federation. John F. Duffy, formerly in Cleveland, has become pastor of an Akron, Ohio church.



## EDITORIAL

### ***Strong Religious Faith Helps Social Worker Counsel Persons***

"I believe very strongly that a social worker who has a strong grounding in a religious faith is able to give more lasting help in counseling troubled people." So writes the executive director of a large case work agency serving children and families. She continued in her letter, "We are an interfaith, interracial agency and we employ fully trained social workers with at least a master's degree."

We agree heartily with this director that religious faith does help a social worker to help his clients. We cannot meet men's deepest needs without going to Christ; neither can we serve Christ without serving men's deepest needs.

A practicing faith in God helps a social worker: to care deeply for people; to gain spiritual insights; to use the power of prayer; to respond more effectively to deep, inarticulate desires of troubled persons; to know the resources of the church and make better referrals to ministers.

No one can help more than he is, to paraphrase an education precept. But along with this high in-

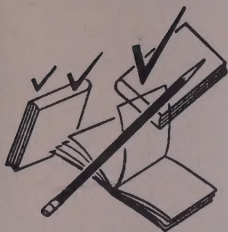
tegrity and sense of commitment there must be professional education (preferably a master's degree in social work). No longer will church social welfare tolerate "consecrated ignorance."

The church gave birth and leadership to social welfare for many centuries. After the first World War social work became wedded to psychiatry and there entered an era of spiritual barrenness. Today the pendulum is swinging back. Social work is realizing the values of religion and that there must be a spiritual base to offset materialism.

This was emphasized by Sir Geoffrey Vickers, a retired lawyer and research chairman, in speaking at the Fifth International Congress on Mental Health last August in Toronto. *The New York Times* of August sixteenth reported Sir Geoffrey as saying that "by far the most significant discovery of mental science is the power of love to protect and restore the mind. This alone, in my view, entitles mental science to be regarded not as a rival (of religion) but as a partner in the eternal effort to realize spiritual values in the daily life of men and women—even perhaps in the policies of governments."

Yes, religious faith makes better social workers. It takes grace as well as knowledge to help without hurting. There must be a balance between religious sensitivity and professional knowledge. There must be spirit as well as skill. We need to "know Whom" as well as "know how." It takes *the Master* as well as a master's!





## BRIEFS

**I WAS A STRANGER**, Harold C. Steele. Exposition Press, New York, 1954. \$3.00.

Mr. Steele subtitles his book "The Faith of William Booth, Founder of the Salvation Army." Rather than a biography of William Booth, this is the history of the Salvation Army born of Booth's almost fanatical zeal and desire to help the destitute and downtrodden masses of England. The book traces the growth of the Army from a London East End mission society to an international social welfare force.

**ETHICS IN A BUSINESS SOCIETY**, Marquis W. Childs and Douglass Cater. A Mentor Book by arrangement with Harper & Bros., New York, 1954. \$.35.

An inquiry into the relationship between religion and economics; a study project of the National Council's Department of Church and Economic Life.

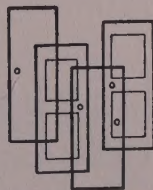
**HOW CAN SOCIAL WORK AND HOUSING WORK TOGETHER?** National Social Welfare Assembly, 345 East 46 St., New York 17, N. Y., 1954. \$.60.

Report on a housing workshop on "The Social Welfare Stake in Housing."

**OUR AMERICAN HERITAGE**. Education-Recreation Conference, National Social Welfare Assembly, 345 E. 46 St., New York 17, N. Y., 1954. \$.10.

A statement of the rights of our American citizenry and the threats to those rights today. Issued for discussion by national organizations.  
D. W.

## JOB EXCHANGE



**Positions open:** Graduate social worker, immediately, as director of social service department of council of churches. Case work and community organization background necessary; church orientation essential. Greater Hartford Council of Churches, 315 Pearl St., Hartford 4, Conn. Att: Mr. Smith.

Director and female case worker for juvenile counseling service. Protestant Welfare Service, Rockford, Ill.

Trained case worker, preferably supervisory experience, work with aged, expanding program, good salary. Rm. 209, 33 W. 60 St., New York 23, N. Y.

## **THE RESPONSIBLE SOCIETY IN A WORLD PERSPECTIVE**

The churches have a duty to promote adequate assistance on the national and international level for children, the sick, the old, the refugees, and other economically weak groups, by means of church organizations, voluntary societies, and local or national governments. It is the duty of the Christian to work for improved national or local welfare legislation and for the provision of adequate medical care. It may also be his duty to fight against any tendency for the state to monopolize social welfare activity.

*From report of Section III  
World Council of Churches  
Evanston, Illinois  
August, 1954.*